

A
L E T T E R
T O

COURTNEY MELMOTH,

ESQUIRE.

[PRICE ONE SHILLING.]

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A
L E T T E R
T O
COURTNEY MELMOTH,
ESQUIRE;
OCCASIONED BY HIS
A P O L O G Y
FOR THE
LIFE AND WRITINGS
O F
DAVID HUME, Esq.
&c.

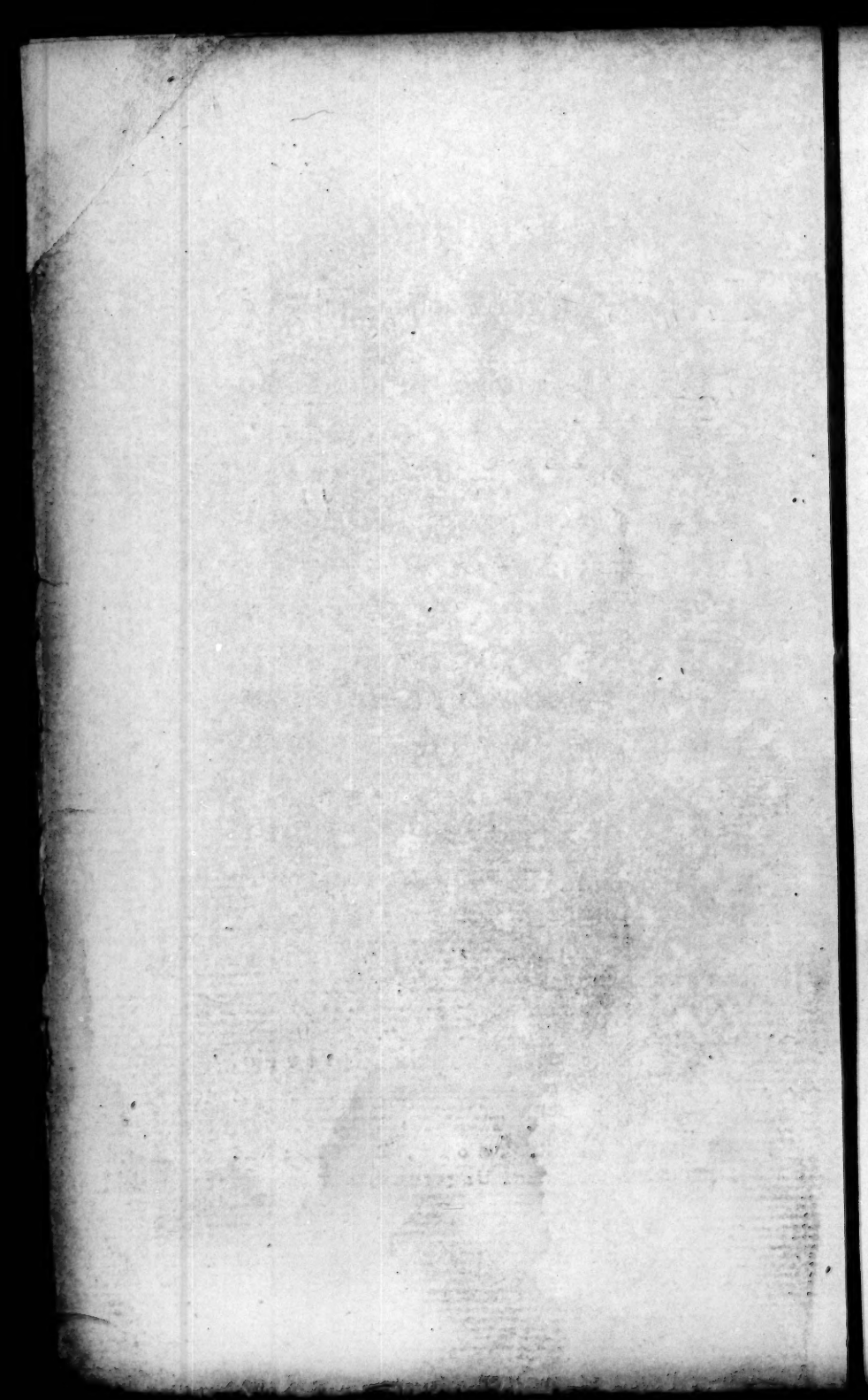
BY A COUNTRY CURATE.

*Religion! Providence! an after state!
Here is firm footing ; here is solid rock ;
This can support us ; all is sea besides,
Sinks under us ; be storms, and then devours.*

YOUNG,

E X E T E R :

Printed and Sold by B. THORN, Bookseller; and
Mess. RICHARDSON and URQUHART, London.



ADVERTISEMENT.

TILL I had finished the following letter, I did not know who was the author of the work I had been animadverting on. Then I saw in an advertisement, that Courtney Melmoth, Esq; was the author of it.

This, I must own, at first quite startled me, for I had conceived a better opinion of his *heart* and *abilities*. He lately *seemed* to have employed some of his time for the good of religion,^a but how greatly is he fallen off!

Alas! it is certain that we are all fallible. In this impious performance

^a The beautiful and sublime of scripture.

ii ADVERTISEMENT.

formance he hath demonstrated the eccentricity of the human genius. But, may I suppose, that he is like a whimsical architect, who on the morrow will pull down what he had built, and approved of, yesterday. Unless he did it ironically to try the *efforts* of his *genius* in the sacred cause, and at the same time in *heart* disclaim all pretensions thereto.

In another work, ^a very unfavourable to the purity of his morals, he hath pointed out to the reader the road to vice; which, according to his *pretence*, he aimed to guard against. For the description of the *soft scenes* contained

^a Pupil of Pleasure.

ADVERTISEMENT. iii

tained in that work, is solely calculated to stimulate the passions of unguarded youth, which, every body knows, are too soon put in a ferment without the admonitory incitement of an abandoned preceptor.

This present work of his will admit of no softening terms, as its evil tendency is so evident. The author says that there is no bad design in it. But this is only his bare *ipse dixit*, I differ *toto cælo* from him in that respect.

I should have saved myself the trouble of writing this advertisement, had it not been for the discovery of the author's name.

For

iv ADVERTISEMENT.

For the *justness* of my observations in the following letter, I appeal to the candour of the *public* in *general*, but particularly to all christians. Infidels may be chagrined at them; let them, if they please. A christian should omit nothing that is in the least instrumental to awake them out of their *fatal lethargy*.

I only wish that they may return from the evil of their way, and embrace the doctrine of the gospel, and so avoid the impending judgment of the omnipotent God, who is holy in all his ways, and just in all his works.

A LET-

A

LETTER, &c.

SIR,

WHEN infidelity is avowedly defended, it becomes the part of every Christian to stand forth in behalf of his religion. To this I am compelled from a real conviction of the truth of it. The evidence for it is so plain to the impartial inquirer,

B that

2 A LETTER TO

that none but an hardened infidel would renounce it.

As this is the case, I hope, Sir, that you will carefully read this letter, and weigh its *Contents* with impartiality. Believe me, it will give me great satisfaction if you should in the least be *bettered* by it. That is my motive for addressing you in this public manner, and may not the *goodness* of my *intention* be *frustrated*.

To come to particulars. Where Sir, you first mention the object of your publication, " You assert
" that it is a confirmation of
" what Doctor Smith hath advanced, with regard to the *virtues*
" *tues*

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“ *tues* of his deceased friend David Hume, Esq; and farther you declare it to be a philosophical plea for the justice on which his assertion, is founded.” *

But his assertion, as well as your confirmation, is founded in error. So your *philosophical plea* turns out good for *nothing*. This will plainly appear to any person who takes an impartial view of his life and writings.

But this is beside my present business, your performance more nearly engageth my attention. In the examination of which you must expect to be dealt with, as

B 2

you

* Address to William Strahan, Esq.

4 A LETTER TO

you have dealt with others. This, Sir, is equitable, though it be not so *handsomely* as I could wish.

You say, that “ Your thoughts “ indeed have been thrown upon “ paper in haste,”^a but in praise of your own work, you assure the public that “ they are not hasty “ thoughts.” It would have been more modest had you omitted this *self-praise*. For if they be not “ *hasty thoughts*,” I think you have cast a great reflection on your *genius*. But why do I mention *genius*? This performance is no proof of it. *Here* at least it hath deserted you. The *spirit* is evaporated. ’Tis

—Rudis

^a 6 Address to William Strahan, Esq.

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—Rudis indigestaque moles.

Ovid.

I shall not examine all the inaccuracies contained in it ; that, indeed would be too tedious a task as they are so numerous. Your periods are very stiff, as you have strangely transposed your words, and in some places you have offended against the rules of grammar.

In your preliminary address, as you pretend to be “ guided by “ the independent spirit of scientific inquiry,”^a you, Sir, should have explained “ that “ extraordinary *something*, which “ being

^a 10 Preliminary Address. (Pompous words).

6 A LETTER TO
“ being betwixt *superstition* and
“ *popery* pleads in favour of the
“ worst species of enormity.”^a
What would you place “ betwixt
“ *superstition* and *popery*?” This
certainly is *Ignorantia Argumenti*,
for superstition is the *genus*, and
popery the *species* of it. Pray, Sir,
what do you make popery to be
in your creed? Is it not supersti-
tion? Is not the religion of the
papist wrongly directed? If it be
so (which it most certainly is)
then it of course follows that po-
pery is superstition. The one
does not oppose the other, though
the degrees of superstition may be
greater

^a 12 Preliminary Address.

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greater or less according ^{to} the dif-
ferent tenets of men; yet in that
case its nature is not altered, it re-
mains superstition still. So your
endeavouring to place a *something*
betwixt these *two near relations* is
downright nonsense.

What a strange sentence is the
following in the preceding page
of your address? Where, Sir,
were your thoughts flown when
you wrote it? Be you in *earnest*,
or were you only *dreaming*?
Consider it and then judge *better*
for yourself. “ The prostitu-
“ tion of christianity, or, in other
“ words, the christian religion
“ made

^a This sentence hath been taken notice of in
the London Review for May, 1777.

8. A LETTER TO

“ made use of as a cloak to cover
 “ the most irreligious purposes,
 “ is more *fatal* to the supreme
 “ governor of the world, and to
 “ his subordinate creatures, than
 “ a much greater latitude of
 “ principle than was indulged by
 “ Mr. Hume.”^a Can any thing
 be “ *fatal* to the supreme go-
 vernor of the world” ? No cer-
 tainly. Nothing can augment
 or diminish his independent fel-
 city. He is all in all, God blef-
 sed for ever.

It is divesting the Deity of his
 prerogative to assert that any thing
 can be *fatal* to him. Was that
 the

^a 11 Preliminary Address.

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the case, the idea of a supreme
governor would be lost. For
how could he be reckoned *su-
preme*, if he suffered any thing to
prove *fatal* to himself. This doc-
trine of yours is similar to the no-
tions of the pagans contained in
their ancient mythology. *There*,
Jupiter is represented as control-
led by fate. ^a So, Sir, you repre-
sent the supreme governor of the
world, in saying that any thing
is *fatal* to him.

It may plainly be seen that by
“ Zealots ” ^b you ironically mean
christians. This was a *term* used
by Hume to the same purpose.

c

Say

^a 11 Preliminary Address. ^b 15 Preliminary
Address.

Say you, "David Hume is *dead*,"^a and well had it been for christianity, if his dangerous tenets had *died* with him. But, alas! that is not the case. They are diffused abroad in the world to the great detriment of religion.

You say, that "the last scene ~~and~~ is lately painted by himself." "and that "every touch of it "corresponds,^b corroborates, and "confirms those which preceded it."^c This I allow to be the case, for in his last moments he acted as an infidel, just as he had lived before.

I

^a 1 Apol. ^b Here *with* is wanting. ^c 2 Apol.

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I pass this judgment on his principles, from his external behaviour. This is all that we can do. We cannot form just ideas of the internal disposition, that is hidden from us short-sighted creatures, as it is the peculiar prerogative of an all-seeing God.

Heav'n's sov'reign saves all beings but himself,

That hideous sight, a naked human heart.

Young.

Was man endowed with this knowledge, it would be the source of strange distractions in the world.

Now, Sir, let me propose a question to you on the subsequent declaration of yours. “ But it is

“ less the design of these papers
 “ to defend Hume’s principles,
 “ than to shew upon the best
 “ authority, that he was earnest
 “ in what he wrote, and that
 “ through every part of his life,
 “ even to the very moment of
 “ his death, he made precept and
 “ practice go amicably hand in
 “ hand together.”^a May not the
 greatest villain or impostor act in
 conformity to his precepts? other-
 wise what end will it serve? If
 there be a disagreement between
 precept and practice, can a man
 of any sect or denomination ex-
 pect to gain proselytes? The fol-
 lowing

^a 11 Apol.

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lowing a person's own precepts of a vile tendency, does not constitute his *goodness*, but *vice versa* his *badness*.

It demonstrates that he is obstinately hardened in the pursuit of his own vicious ways, and will by no means *deviate* from them, that "precept, and practice may amicably go hand in hand together." Hume, as you say, was in this situation, But pray Sir, avoid the *bait*, for a christian will pronounce *it* to be *extremely dangerous*.

Many have been the instances of men brought to the *fatal tree*, who have been so far hardened in
im-

14 A LETTER To

impiety, as to spurn at all exhortations relating to a future state. Nothing serious affects them. And as they had lived without the fear of God before their eyes, so they rush impenitently into that world from whence no spirit shall return. Thus, when a torpor hath benumbed the *active* principle within them, at that decisive crisis they act "all of a piece."

To brand the professors of christianity with the appellation of vain-glorious boasters, indicates the erroneous turn of your heart. You would have them shut their mouths, in order that every intruder might trample their religion under foot, and that the advocates
for

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for infidelity might triumph.
But, thanks be to God, they will
not gain their point quietly.
Learned champions have already
stood forth in the church, and it
is hoped will continue so to do 'till
the end and consummation of all
things, to the utter confusion of
the infidel.

Christ hath promised to remain
with his church until the end,
which promise he will most as-
suredly perform. This ought to
stagger the arrogant sons of infi-
delity.

Then, by his assistance, ad-
vocates will not be wanting to
maintain the purity and truth of
the doctrine of his Gospel. In
that

16 . A LETTER To
that " Life and immortality are
" brought to light." ^a It is su-
perior to all the systems of phi-
losophy, that are now, or ever have
been, maintained by different sects
in the world. It hath made a
triumphant progress throughout
the world amidst the most violent
persecutions; and in that it so
much prevailed, it evidenceth the
finger of God.

Now were the professors of
christianity to be silent, when in-
fidels are undermining it, that
would be giving up the cause.
Then every vice would put the in-

^a 2 Tim. i, 10.

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interpretation of *approbation* on a
connivance.

If infidels begin the attack,
they must expect to contend with
the champions of christianity.
But as their's (*infidels*) is a bad
cause, the arguments they bring
in support of it are transparent,
and so they are the more easily
confuted. Sometimes, indeed, they
are a confutation of themselves.
The infidel is obliged to skulk be-
hind a thousand evasions. But
the christian professor will not
shut his mouth at the command
of an infidel, that would be basely
betraying the cause of his heaven-
ly master.

D

When

When human passions are attributed to the deity (*which you ridicule, 36 Apol.*) in the sacred records, it is done out of a condescension to our finite capacities. God acts by us as a very tender and compassionate father, provided we obey him, and walk in his ways; but at the same time, he is a severe judge, if we prove disobedient by following the vain and wicked imaginations of our own hearts. This is compatible with his justice.

Rewards on the one hand are proposed to allure men to holiness, and on the other hand, punishments are threatened to deter them

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them from sin. But it is the
grand aim of infidelity to explode
this *salutary doctrine* as fallacious.
But as Dr. South says, “ Let the
“ most acute and learned unbe-
“ liever, demonstrate that there
“ is no *hell* ; And if he can, he
“ sins so much the more *rational-*
“ *ly* ; otherwise if he cannot, the
“ case remains doubtful at least ;
“ but he who sins *obstinately* does
“ not act as it were so much as
“ *doubtful* ; for if it were certain
“ and evident to sense, he could
“ do no more ; but for a man to
“ found a confident practice upon
“ a *disputable principle*, is bru-
“ tishly to outrun his *reason*, and

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“ to build ten times wider than
 “ his *foundation*. In a word, I
 “ look upon this one short con-
 “ sideration (were there no more)
 “ as a sufficient ground for any
 “ rational man to take up his re-
 “ ligion upon, and which I de-
 “ fy the subtlest atheist in the
 “ world solidly to answer, or
 “ confute ; namely, *that it is good*
 “ *to be sure,*”^a

As you proceed on, you inti-
 mate your intention of publish-
 ing a treatise “ to give a fuller
 “ proof of a *something*,”^b which
 you ridiculously name so ; but it
 is to be feared that about this
something

^a South's Sermons, Vol. ii. 23. ^b 39 Apol.

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something you will say *nothing* to the purpose, and that by endeavouring to “clear it from rubbish,” ^a you will mistake the point, and give the world some of your *incoherent jargon*, that is *nothing*, or what is *worse* than *nothing*. If you will listen to good advice, suspend this intended work of yours.

You have very severely and unjustly handled our modern nobility, by animadverting so *boldly* on the contemptible ignorance of the most part of them.^b It would be a happy circumstance if they were all *ignorant* of Hume’s
dangerous

^a 39 Apol. ^b 43. Apol.

dangerous philosophy. Ignorance in that respect, would be superior to *knowledge*.

Many of the nobility, all must allow, shamefully neglect the cultivation of their mind. But had you in the least considered right, you would not have been so severe, in your determination of a matter, which *now*, I must plainly tell you, your judgment is incapable of deciding. Many of noble birth have *shone*, and do now *shine* in the literary world.

You, Sir, again contemptuously say that the “ modern great
“ (who are but too commonly
“ the least of all God’s little at-
“ toms)

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“toms) must be amongst the
“worst judges of literary merit”.

“I hope, that, since you have degraded the nobility, as useless members of Society, you don’t design to sit in the *critical chair*. To be sure, you have a deal of vanity and assurance, else you would have treated *great folks* with more civility.

A contempt of the great is generally affected. A man who hath courted their favour, and found his assiduity repaid with indifference, hath in self-defence recourse to a *pretended indifference* or an arrogant abuse. Noble patrons have been from the earliest
ages

ages enrolled in the list of the learned. Beneath their favour the finest *blossoms* of *genius* have been fostered.

But contempt or neglect like “ the tyrannous breathing of the North ” hath probably “ checked your *buds* from *blowing*.”^a Thrown out of their circle as you are, and discountenanced by their frowns, you are left to take your seat among those *authors*, who turn criticks out of *spite*, and abuse their betters from disappointment.

From your exceptions of “ a Bolinbroke and a Shaftsbury,”^b in

^a Shakespear. ^b 46 Apol.

taste. By adopting the great man's language, namely "to keep the poor devil of an author from starving"^a You little thought it I suppose, applicable to yourself in one respect. Provided you were only to live by your *literary merit*, I believe you would make many a scanty meal. Then you would be put to your shift to "jog the elbow of the public" (as you *finely* express it) in the best manner you possibly could. It is every one's interest to make the *best of a bad market*.

Γρωθὶ σκαυθλον, was a wise saying of one of the Grecian sages but it seems not to fall within the circle

^a 49 Apol.

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circle of your comprehension, or
it may be, you *prudently* passed it
by. For you condemn the futi-
lity of the performances of others,
without considering the deficien-
cy of your own. But you be plea-
sed to cherish your favourite *self-*
partiality, and give *little* to the
merit of others. This by the
way; You say that you “have
“ been copious on the subject of
“ dedications to place it in a pro-
“ per light.” It must be owned
you have been *too copious*. My
patience is tired, on account of
killing my time, and all for *noth-*
ing. In law, Sir, it is a maxim

E 2

verba

69 Apol.

verba haud nocent, but this is out of the way of your performance.

Give me leave here to put in a word or two. He that thinks with me will say that you have placed it in an ignominious and invidious *light*, both with respect to patrons and dedicators. And now to put your observations in the *clearest light* they deserve, commit them immediately to the *flames*, that is the best method you can take ; it will prevent the public from being farther imposed on.

With some degree of modesty you assert that you “ do not
“ presume to say how far Hume’s
philosophy

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“ philosophy was right or erroneous in its *principle*, and that
“ it is sufficient for you to convince any hesitating reader of
“ his *consistency with himself*. ”

But you be *inconsistent* with yourself, when forgetting *this*, you roundly affirm in the close of your address to one of the people called christians, “ that David Hume’s system, upon account
“ of the *rectitude* of his life, *cannot* be *wrong*, ” your memory is shallow, or I may imagine, that when your apology was just *stepping abroad*, you would not detain it, or call it back again.

This

This in a journey, by the *vulgar* is reckoned *unlucky*. And you would appear to be of that *class*, since greatness with you is the badge of ignorance, and to be sure, no one who thinks himself *wise*, would be counted a *witling*, but rather make a bustle to avoid such a *mortifying imputation*.

In another place of your work, you also coincide with the notions of Hume. When you appeal to the world, whether “ they “ would not wish to die like Hume,”^a his *death* gains your approbation, but this militates against what you had said before, namely

^a 94 Apol.

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namely, “ that you do not presume to say how far Hume’s philosophy was right or erroneous in its *principle*.”

To repeat your words, “ who would not wish after reading this account, ^b that their end may be like his?” Not I, believe me. And I would advise you to consider the matter more minutely. Compare carefully the *system* of Hume with the *christian*, and then, I hope, you will consign Hume’s to *utter oblivion*. It is my hearty wish that all may obtain everlasting salvation in the day of the Lord Jesus Christ.

But

^b Written by Dr. Black.

But it is to be feared that men of *libertine principles* will come short of the glory of God, since they so *obstinately strive* against him. It is the mark of extravagant madness to disbelieve, as the certainty of the gospel is so irrefragable. With *such* the deity is only *visionary*, and religion a great *imposture*. But what can the infidel say to this text, “ the just
“ shall live by faith, ^a or to this delivered by Paul and Silas to the jailor when he asked what he should do to be *saved* ? Say they,
“ believe in the Lord Jesus Christ
“ and thou shalt be saved and
thy

^a Rom. i. 17.

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“ thy house” * Consider this and
tremble all ye that are advocates
for infidelity, and learn to die
the death of the *righteous be-
liever*.

The character you give Lord
Chesterfield is invidious and sple-
netic ; but here, Sir, don't you
mistake me. I do not mean to
be an advocate for his *light* tenets.
But as he was a nobleman, he
falls under your *coarse lash*. There
is both a *bright* and a *dark* side of
his character. You have omitted
the *bright*, and have held forth
to the public view only the *dark*.

Say you reflecting on his abili-
ties, a little spark will make a

F “ large
* Acts. xvi. 31.

34 A LETTER TO

“ large lustre in a Lord.” .
 Hume was a man of *sense*. It is
 so much the worse for that, the
 public hath the more reason to
 lament. His *sense* was prostitu-
 ted to a very vile purpose. Says an
 ingenious writer, “ have we not a
 “ recent, and signal instance, how
 “ far wit can set wisdom at defi-
 “ ance, and with its artful brillian-
 “ ces dazzle common understand-
 “ ings? That noble author ^bsmiles
 “ at a certain text, of which I
 “ shall make a serious use, namely,
 “ when the sons of God came into
 “ the daughters of men they begat
 “ giants ; So, when great talents
 “ fall

^a 102 Apol. ^b Lord Bolingbroke.

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“ fall in love with mean purpof-
“ es, they beget errors of an en-
“ormous fize, both in opinion
“ and in life. What more en-
“ormous than to let infidelity
“ gather fuch strength, even in
“ our decline, as to ftand the
“ terrors of a death-bed, and be-
“ queath proud legacies of its
“ poison to the world? Is not
“ this ftretching out our bold-
“ nefs even beyond the day of
“ trial? carrying the war into
“ the borders (if I may fo fpeak)
“ of that dread being we dare op-
“ pofe? and desperately prefum-
“ ing to atchieve that in our
“ grave, of which a Julian, of e-

“qual genius, tho’ not of equal
 “guilt, despaired on a throne;
 “and that the greatest on earth?
 “Julian was for defeating one
 “prophecy; my *Lord* is for ex-
 “punging them all, and with
 “like success *vicisti Galilæe* may
 “serve for both.”^a

To return to Hume. You,
 Sir, say, that contrary to Lord
 Chesterfield, his most abstract re-
 searches were “in favour of a
 “behaviour perfectly irreproach-
 “able.”^b I must call this in
 question. Can it be irreproach-
 able to dishonour God? No cer-
 tainly, the answer is obvious.

I

^a Young 4 Vol. 108. ^b 106 Apol.

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I can by no means bear witness that “ he was a lover of decency, order, and decorum .” ^a An Author of such pernicious doctrines, as Hume’s were, demonstrates that he was not “ a lover “of decency, order and decorum.”

Due reverence is commanded to be paid to earthly princes ; but how much greater is due to the king of kings and lord of lords ? What can be a greater transgression against “ decency, order, and “ decorum ” than to withhold reverence from such a dread being, “ *in whose sight the heavens are not clean?*

^b This Hume did, by attempting to

^a 106 Apol. ^b Apol. Ib.

to make the world disbelieve christianity.

You further call Lord Chesterfield “ a frivolous compound
“ of whim, wickedness, cunning
“ and congee. ^a All this you say
“ Hume would have discarded
“ with disdain.” ^b And so do I
Hume’s notions which are inimical
to, and subversive of christianity.

Again, “ Lord Chesterfield
“ pillaged his system from the
“ dancing master, the perfumer,
“ and the devil.” ^c This I suppose is to crown the whole. It is
strange, how you should be let in-
to his *arcana*, as to be convin-
ced

^a 110 Apol. ^b 111. Apol. ^c 112. Apol.

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ced that the " devil " dictated
what he wrote. Admirable conceit ! " Hume," you say, " pursues a philosophy, which with
" all its exceptions gives countenance neither to the follies
" of a coxcomb, nor the meaness
" and mischief of an hypocrite." But then, let me ask you, can you deny, but that it countenanceth infidelity ? As for its exceptions they are many and great, too many for me to enumerate here in this letter.

You allow that the noble lord, whom you have so much reprobated " passed upon the world
" for

* Ib Apol. 112.

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“ for a *mighty good christian crea-*
“ *ture.*” * So may Hume accord-
ing to his system, and your de-
fence of it for a *mighty good infi-*
del.

You, Sir, have encountered
one of the people called christians
in a *droll* way, as you term it.
But with all its *drollery* it is done
very much at the expence of your
heart and head.

In your apology, you mention-
ed that your favourite Hume, the
infidel, “ from his philosophy,
“ was entirely consistent with
“ himself, all of a piece !” But
here, Sir, what do you say, “ The
“ best

* 113 Apol.

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“ best men upon earth are in
“ proportion to their sensibility,
“ the most susceptible of those
“ occasional disorders (mention-
“ ed page 143) nor can all the
“ religion, or fortitude, or phi-
“ losophy in the whole world
“ prevent it.” ^a Here you allow
“ Hume to have been discomposed
“ *sometimes* (if all the philosophy
“ in the world cannot prevent
it”) a man that is discomposed
sometimes, is not always consist-
ent with himself, Hume was dis-
composed *sometimes*, therefore he
was not always *consistent with*
himself.

G

And

42 A LETTER TO

And what does he say himself, after mentioning the ill success of the first publication of his *treatise on human nature*, “ I very soon recovered the *blow*. ”

^a does not the word *blow* imply that he was somewhat discomposed ? Again, says he, “ I had “ the *mortification* to find all “ England in a ferment on account of Dr. Middleton’s free “ inquiry ; while my performance was entirely overlooked “ and neglected.” ^b Here *mortification* also implies a discomposure and upon this account he cannot be said to be entirely *consistent* with

^a Life 8. ^b Life 12.

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with himself. Now, Sir, you see that your argument of entire *consistency* is destroyed, and on this you seem principally to build.

The *name* of Beattie too affected him in a *particular manner* whose philosophy, which you treat with great contempt, will be read and approved of when this performance of yours will be laid by. And you may take this *consolation* to yourself and say.

Deferar in vicum vendentem thus & odores,
Et piper & quicquid *Chartis* amicitur *ineptis*.

HOR.

To proceed. You insist, “ that
“ Hume’s philosophical system

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“ inculcated every thing praise-
 “ worthy.” ^a This, indeed, is
 “ saying a great deal, in praise
 “ of an infidel, when the con-
 trary is so obvious to every im-
 partial reader.

In that *case*, you allow it to be
 praise-worthy to overthrow the
 christian religion. This, it is
 true, is consonant to the doctrine
 of Hume and his advocates.

Though you “ cannot see any
 “ distinct difference”^b between
 the last moments of Hume and
 Hooker, I can see a very distinct
 one, “ though I am no bigot,
 “ enthusiast, or enemy to human
 learn-

^a 147. ^b 156.

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“ learning.”^a The latter (Hooker died like a true christian, the former (Hume) like an infidel.

You only make a partial comparison. For you compare but two passages, namely, “ did Hooker labour to be at peace with all men ? So did Hume, who had no enemies, on which he wished to revenge himself. Did Hooker live to see that this world is made up of perturbations ? So did Hume”^b

This is all the comparison you make. But by so doing you have omitted the most material difference between the last moments of Hume and Hooker.

Hooker,

^a 158. ^b 156.

Hooker, being a learned and pious man, was an active servant of his maker and redeemer. He after mentioning “ the hour of
 “ making his account with God,
 “ whom he had loved in his
 “ youth, “ says, “ that he had
 “ laboured to have a conscience
 “ void of offence towards him.”

Could Hume, or did he, say so?

He had endeavoured to overthrow the religion established by his well-beloved son Jesus Christ.

In that *situation* he could not say, that he was void of *offence* towards God. For, says our adorable Saviour. “ He that despiseth me, despiseth him that sent
 sent

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sent me." ^a And again. " He
" that honoureth not the son,
" honoureth not the father." ^b

To return again to Hooker,
says he, " I plead not my right-
eousness, " but the forgiveness
" of my unrighteousness, through
" his merits, who died to pur-
" chase pardon for penitent sin-
" ners. " Here is a grateful
mention of his blessed Saviour.
Such sentiments as these did not
proceed out of the mouth of
Hume.

Hooker wished " he could
" live to do the church more
" service." in propagating the
gospel

^a Luke x. 16. ^b John v. 23.

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gospel. But contrary to this,
Hume wished to live "that he
" might have the satisfaction of
" seeing the downfal of some of
" the prevailing *systems* of *su-*
" *perstition*." Here he means
the downfal of the christian re-
ligion.

At that *crisis* he also *lightly*
mentions *Charon* and his *boat*, as
if he had been guided by the dim
taper of *paganism*. We know he
refused to be led by the glorious
light of the gospel. That did
not at all square with his *scep-*
tical tenets.

Books of *amusement*, at the
point of death are alas! but
badly

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badly calculated to sooth the
man, who hath any thought of
the immortality of the soul. But
that principal part of man, ac-
cording to the system of Hume
was mortal, so books of *amusement*
suited his *taste*. In that case (*viz*
reckoning the soul mortal) he may
be said to have died like any of
the *brute creation*.

This doctrine of *annihilation*
may please the *hardened* sinner.
It is his *fatal* interest.

—Guilt only makes Annihilation gain.

YOUNG.

But if there be an after reck-
oning (as there most certainty
will be) how will he appear be-
fore

H

fore the tribunal of his offended judge.

On the contrary the righteous believer is greatly relieved from his distresses in this world, by the pleasing prospect of immortality in the next.

'Tis immortality, 'tis that alone,
Amid Life's Pains, Abasements, Emptiness,
The soul can comfort, elevate, and fill.

YOUNG.

Then after death how inexpressibly will his joy be augmented. To his everlasting comfort he will find. “ that the sufferings of this present time, are not worthy to be compared to the glory which shall be revealed in *him*.^a

Let

^a Rom. viii 18.

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Let this suffice to shew the difference between the last moments of Hume and Hooker. You pretend, that you can see no difference. The old adage is, "*none are blinder, than those who will not see.*" You *here* fall under this denomination.

Now, Sir, I shall be very concise in what I have to say more. I wish for your own sake, that you would carefully peruse the holy scriptures. They will make you wise unto salvation. Reject the *doctrine* of *vain philosophy*, and study the inspired writings with attention. They compose a very solemn book. By the words

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words contained in it, Sir, you and I, and all the world besides, must be judged, and sentenced to blifs or misery at the last tremendous day. Terrible will be our lot if we scornfully neglect this *volume*. But if we live up to the *laws* contained in it, eternal blifs will be our reward.

I am, Sir,

Your very sincere

Well-wisher, and

Humble Servant,

A COUNTRY CURATE.